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ship ever since his calling"; "the words 'Thou art my beloved Son' which he heard then, had the same meaning as 'Thou art my Anointed One'; after Peter's confession "which appeared wonderful to Jesus," he openly proclaimed his Messiahship; he arranged his entrance into the city to correspond with the prophetic forecast in Zechariah; he "founded a new passover for his community, the memorial supper of his death"; "Pilate must have known that the terms 'Messiah' and 'king of the Jews' had another significance than that set forth against the prisoner"; and "the circumstances that Jesus, who realized spiritual power to the full, both ethically and religiously, had an experience that lifted him above the perishable, will always be the foundation for the conviction that the spirit has no share in the decay of the flesh." In discussing the teachings of Jesus, he pays no attention at all to his characteristic views on retaliation, divorce, oath-taking, private property, compulsory support of religion, public prayer, alms-giving, and fasting. Statements like these: "He was able to lead for the first time the ethical consciousness to its purity," and: "We may say that he was the first to bring, in a general way, true piety into the world," are not considered too sweeping to be made. The style of these lectures is simple and dignified, the tone is reverent and worthy of the subject, but the criticism is not sufficiently searching, and the treatment lacks freshness and originality.

NATHANIEL SCHMIDT.

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During the Managing Editor's absence abroad for a year, editorial correspondence and manuscripts should be sent to Professor Frank Thilly, Cornell University, Ithaca, N. Y.